DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF BALASORE, 1891.

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DISTRICT CENSUS REPORT.

No. 434, dated Balasore, the 12th March 1892.

From—R CORNISH, Esq., C.S., Magistrate of Balasore,
To—The Secretary to the Government of Bengal, Financial Department.

I HAVE the honour to forward herewith the report on the result of the late Census as called for in Mr. Risley's Census Circular No. 6T.F. of the 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF BALASORE, 1891.

HEAD I.—EARLY HISTORY, &c.

THE area, boundaries, and jurisdiction of this district have received no change worth notice since 1872. The district consists of a strip of fairly fertile and generally alluvial land lying between the Garjat Hills and the Bay of Bengal. It contains, especially along its western border, a fair sprinkling of aboriginal hill tribes, such as Santal and Bhumij. The ports, such as Balasore and Chandbali, have attracted a certain number of Teligu emigrants from the Madras Presidency. The vast majority of the people are Uriyas by birth, but there is an influential minority of Bengalis who, as *zamindars* and traders, have practically acquired a domicile in Orissa, or as Government servants have made this their temporary home. The Muhammadan conquest of Orissa was late chronologically, and failed to acquire that permanence and completeness which it obtained in Bengal. It was a conquest rather than a colonization. the Musalman element is therefore comparatively small, and mostly limited to a few centres, such as Balasore, Bhadrak, or Dhamnagar. Such Muhammadans as there are are generally the descendants of the invaders—not, as in parts of Bengal, converts from the Hindu faith. Mr. Beadon noted in 1881 that they retained the mother-tongue of their ancestors, and had not adopted the language of the people among whom they dwell. One family at least, the Garpoda Bhuians, the offspring of a converted Brahman *zamindar*, though it shows tenderness for some Hindu traditions (*e.g.*, the females do not eat beef), yet has deserted its native Uriya for the Hindustani of its present co-religionists. The Mahrattas who held the country for upwards of half a century have totally disappeared, there being only one family of that race in the district, and that family has adopted the Christian religion.

HEAD II.—MOVEMENT OF THE POPULATION.

2. The following table gives the population of each thana in 1872, 1881, and 1891:—

Thana.	In 1872.	In 1881.	In 1891.
Balasore	90,048	107,685	112,570
Basta	60,035	71,186	74,186
Jellasore	45,723	55,102	55,344
Baliapal	69,416	88,226	92,741
Soro	157,444	197,508	212,002
Bhadrak	146,679	169,972	177,496
Dhamnagar	114,299	132,321	138,301
Basudebpur	52,038	71,354	74,222
Chandbali	34,550	51,926	57,763
Total ...	770,232	945,280	994,625

In 1872 the district had only just begun to recover from the awful mortality caused by the famine of 1865-66. It is not surprising, therefore, to find during the next nine years an increase of 22·7 per cent. By 1881 the average density of population had risen to 458 per square mile, a figure which the then Collector regarded as an alarming indication of over-population of the country. The increase between 1881 and 1891 was only 5·22 per cent., raising the district average to 481 per square mile. This increase varied from 11·24 per cent. in Chandbali to ·43 per cent. in Jellasore. The development of trade and reclamation of jungle stimulated population in Chandbali, while a decade of malarious fever of a very malignant type checked the growth of the inhabitants of Jellasore. Soro, with its

comparatively small saline area, showed an increase of 7·33 per cent. The variations elsewhere were normal. The density of population in each *thana* is given below :—

Thana.	Area.	1881.	1891.
Balasore	228	472	494
Basta	190	375	390
Jellasore	139	396	398
Baliapal	204	432	455
Soro	397	498	534
Bhadrak	287	592	618
Dhamnagar	233	568	594
Basudebpur	194	368	383
Chandbali	194	268	298
Total ...	2,066	458	481

As the soil is nowhere exceedingly fertile, and much of it is too saline for cultivation, we can hardly expect much further growth of population.

3. *Urban and rural population.*—The dislike of Uriyas to town life is proverbial. There is nothing that can be called a town in the district, except Balasore itself, though Bhadrak, Remna, and Chandbali bazars are busy centres of local trade. The population of Balasore town is almost stationary—

1881	20,265
1891	20,775

The revision of boundaries between 1872—1881 precludes further comparison.

4. *Migration.*—There is little permanent emigration, but each year a number of persons visit Calcutta in search of employment, as servants or coolies, and some go to reap the rice harvest of the Sundarbans. There is no immigration, either permanent or temporary, except of a few Bengali lawyers or clerks.

5. *Mining centres* do not exist.

Head III.—Varying Density of the Population since 1872.

6. There is not much to say on this subject, but no doubt the suppression of the salt trade has checked population, both in the town and along the coast. The town has also suffered from a decline of the old sloop industry; the steamer companies now possess almost a monopoly of the export rice trade. No new crops or industries have been introduced. There has been a decline of pilgrim traffic, as many pilgrims now use the sea route or travel by canal steamers.

Head IV.—Religion.

7. More than 97 per cent. of the population has always been Hindus. The Muhammadans were—

1872	18,878
1881	23,804
1891	24,250

In the first nine years they increased faster than the Hindus. Since 1881 they have increased by 2 per cent. only, while the total population has increased by 5 per cent. Christians have increased from 530 in 1872, and 815 in 1881, to 1,075 in 1891. The adherents of the Brahmo Samaj number 86 only. The Muhammadans are mostly Pathans. The great majority of Hindus are Vaishnavas. Those who profess any other sect are immigrants from Bengal or other parts of India.

Head V.—Infirmities.

8. Lepers seem to be most common in Balasore and Bhadrak. As these men are generally beggars, it is probable that they flock to the centres where alms are most easily obtainable. The total number of recorded lepers is 893 males and 308 females. Perhaps, females were better able to conceal their infirmities. Only persons suffering from corrosive leprosy were returned as lepers. Popular belief connects leprosy with the use of meat and stimulants. There is no evidence of this origin in the Census statistics. Idiots were excluded from the list of insane persons. These latter seem to have numbered 165 only, of whom 114 were males. Of blind there were 311 females to 301 males, and of deaf and dumb 524 males and 294 females. While holding that the population was numbered as accurately as we could possibly expect, I attach no great importance to the record of such facts as infirmities. Family honour would conceal these, especially in the case of females, whenever the existence of disease was not too notorious.

Head VI.—Education.

9. The subjoined table shows increase in both English and Vernacular education since 1872—

Class of Institution.	1872—POPULATION 770,232.									1881—POPULATION 945,290.									1891—POPULATION 994,625.									Remarks.
	Number of schools.	Number of pupils on the 31st March.						Male population.	Female population.	Number of schools.	Number of pupils on the 31st March.						Male population.	Female population.	Number of schools.	Number of pupils on the 31st March.						Male population.	Female population.	
		Hindus.	Muhammadans.	Christians.	Aboriginal Christians.	Aborigines.	Total.				Hindus.	Muhammadans.	Christians.	Aboriginal Christians.	Aborigines.	Total.				Hindus.	Muhammadans.	Christians.	Aboriginal Christians.	Aborigines.	Total.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Public Institutions	...	...	...	...	...	...	.....	379,077	391,155	.....	.....	...	...	...	...	.....	461,461	483,819	.....	.. ...	...	...	...	...	....	481,639	512 987	
Secondary { High English	1	...	...	...	...	...	118	.....	.....	2	195	8	2	...	...	205	.....	.....	3	281	45	8	...	...	334	.....	.....	
Secondary { Middle English	12	...	...	...	...	...	590	.....	.....	3	208	40	...	...	...	248	.....	.....	10	574	46	65	...	...	685	.....	.....	
Secondary { Middle Vernacular ...	...	...	...	...	...	...	.....	.....	.....	15	510	32	19	...	...	561	.....	.....	16	511	67	69	16	3	686(a)	.....	.....	(a) Includes 42 girls in 1891.
Primary ... { Upper Primary	...	...	...	...	...	...	.....	.....	.....	30	545	41	35	...	...	621	.....	.....	79	2,078	122	4	...	1	2,205(b)	.....	.....	(b) ,, 183 ,, ,,
Primary ... { Lower Primary	26	...	...	...	...	...	545	.....	.....	1,961	28,919	272	19	...	...	29,210	.....	.....	1,868	30.177	280	23	...	14	30,503(c)	.....	.....	(c) ,, 772 ,,
Primary ... { Special	1	...	...	...	...	...	62	.....	.....	1	15	...	...	...	...	15	.....	.....	9	69	6	72	...	...	147	... ..	.....	
Primary ... { Female	4	...	...	...	...	...	316	.....	.....	6	158	14	60	...	...	232	.....	.....	38	856	48	67	6	...	997	.....	.....	
Total of Public Institutions ...	43	...	...	...	...	...	1,631	.....	.....	2,038	30,550	407	135	...	...	31,092	.....	.....	2,023	34,576	623	328	23	18	35,567	.....	.....	
Private Institutions	1,010	...	...	...	...	...	9,907	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	
1. Advanced Teaching { Arabic or Persian ...	...	...	...	...	...	...	.....	.....	.....	5	.....	29	...	...	...	29	.....	.....	8	.....	114	...	...	...	114	.....	... ..	
Advanced Teaching { Sanskrit	...	...	...	...	...	...	.....	.....	.....	1	5	...	...	...	...	5	.....	.....	6	68	...	...	...	...	68	... ..	.....	
2. Elementary teaching only or mainly.	...	...	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	61	392	...	...	...	...	392	.....	.....	
3. Teaching Koran only...	...	...	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	1	.....	32	...	...	...	32	.....	.....	
4. Schools not conforming to the Departmental standard.	...	...	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	.....	.....	...	...	...	...	.....	.....	.....	
Total of Private Institutions ...	1,010	...	...	...	...	...	9,907	.....	.....	6	5	29	...	...	...	34	.....	.....	76	460	146	...	...	...	606	.....	.....	
Grand Total ...	1,053	...	...	...	...	...	11,538	.....	.....	2,044	30,555	436	135	...	...	31,126	.....	.....	2,099	35,036	769	328	23	18	36,173	.....	.....	

As might naturally be expected, the increase during the first nine years was far greater, both actually and relatively to the increase in population, than during the latter decade. This was the result of the great stimulus given to vernacular education by Sir George Campbell in 1872-73.

10. *English Education.*—The number of students in High English Schools was—

1872	118	(1 School.)
1881	205	(2 Schools.)
1891	334	(3 do.)

Under this head the increase naturally bears no assignable relation to the increase in population. Had the latter remained stationary, the increase in the number of scholars would probably have been just what it has been.

It is noteworthy that during the past decade, while Hindu students of this class have increased by less than 50 per cent., Muhammadans have increased by 450 per cent. and Christians by 300 per cent.

Up to date higher English education has not reached any of the aboriginal tribes. The Bengalis, with 119 scholars, contribute a percentage far in excess of their relative population, and enjoy almost a monopoly of the prize-takers in the higher classes.

11. *Middle English.*—For 1872 the figures for middle English and middle vernacular schools are not shown separately. There seem to have been 12 such schools, with 590 scholars. Between 1881 and 1891, the number of middle English schools rose from 3 to 10, and the number of scholars from 248 to 685. Hindu students have increased greatly, Muhammadans remain about stationary, and Christians appear for the first time in 1891, with 65 scholars—an almost incredible number, considering that, excluding Europeans, there are scarcely 950 Christians in the district, and the majority of these are very poor. No pupil of aboriginal race has yet attempted any form of English education.

12. *Middle Vernacular.*—The number of schools has risen from 15 in 1881 to 16 in 1891. Hindu scholars have increased by 10 per cent., Muhammadans by more than 100 per cent., and Christians by 250 per cent. Of the 696 scholars, 42 are girls. This form of education has at last reached scholars of aboriginal extraction, mostly Christian.

13. *Primary Education.*—The first feature worthy of remark is the disappearance of 1,010 private institutions shown in the figures for 1872. The next is the appearance of 955 girl-scholars in 1891, attending schools not expressly reserved for their sex. During the past decade, the number of Muhammadan pupils has risen from 313 to 459: Christians from 54 to 78. The decrease in number of lower primary schools is due in part to increase in upper primary, and in part to disappearance of hedge and bogus schools.

14. *Special Schools.*—These are normal and industrial schools: the former attended solely by Hindu Abodhans, and the latter mainly by Christian boys.

15. *Female Schools.*—The increase in number of scholars of all faiths during the last decade is very noticeable.

Head VII.—Language.

16. For 950,335, out of a total population of 994,625, the mother-tongue is Uriya; 24,608 persons have Hindi or Urdu as their mother-tongue.

The Bengalis number 17,406. Sonthals and allied races, still speaking their native language, seem to number about 1,080. There are some 826 Teligus. The balance of the population is made up of British (102), Guzrati (95), other Europeans (40), Laccadive Islanders (56), Arabs, Mahrattas, &c.

Head VIII.—Castes.

17. The following table shows the castes of this district arranged as far as possible in the order of social precedence and their figures in this Census and the two last censuses where they could be obtained :—

A.

Comparative Statement of Population by Caste.

1	1872.	1881.	1891.	1	1872.	1881.	1891.
	2	3	4		2	3	4
Brahman	85,432	119,373	119,289	Raju	33,034	.....	40,757
Baidya	88	.....	70	Chasa	24,728	14,384	20,672
Karan	21,382	21,910	24,773	Uriya or Ura	.....	...	5,798
Kayastha	2,240	1,757	2,059	Teli	37,740	43,200	46,580
Kshatriya	2,033	2,770	2,512	Tanti	38,919	48,705	50,707
Khandait	135,955	182,998	165,952	Sonar	4,207	72	5,376
Tambuli	7,112	2,193	2,412	Thathera and Kansari	1,880	.....	2,435
Barui		3,122	0,681	Sadgop	3,097	936	890
Nauia	5,618	19,579	5,842	Gola	22,572	60,581	33,620
Sankari	408	.....	480	Mali	1,305	1,771	927
Aguri	808	.....	575	Kamar	9,704	9,088	11,194
Gaura	56 548	60,581	73,463	Kumhar	10,589	12,679	11,248
Mahanti, Sagarposha	3,373	.....	6,491	Barhai	5,870	10,144	6,871
Bhundari	13,733	16,096	17,087	Dhoba	16,075	21,343	22,035
Guria	.....	.....	13,190	Karhi and Gondh	10,008	.....	24,848

Comparative Statement of Population by Caste—concluded.

1	1872. 2	1881. 3	1891. 4	1	1872. 2	1881. 3	1891. 4
Kewat	34,442	15,788	26,110	Kurunga (Mahuria)	.....	.....	1,290
Pattara	5,422	.....	801	Chamar	4,383	9,444	9,199
Kajnuria	.....	.....	4,929	Pasi	1,266	86	55
Darji	156	.....	103	Gokha	17,213	.....	27,147
Chitrakar	.....	.....	4	Tiyar	682	780	421
Sundi	1,757	1,565	1,831	Kesuri	.....	.....	194
Khadal	5,484	.....	8,348	Kela	.....	.....	1,453
Kachra	1,018	.....	1,403	Bhui	61	176	317
Joutish	.....	.....	3,870	Pan	36,546	46,102	54,319
Chhokar	172	.....	.....	Kandra and Kadma	21,778	24,455	33,593
Beeya	410	.....	170	Bagdi	427	420	1,236
Jugi	1,543	1,403	1,578	Dom	1,397	1,840	1,787
Bhat	375	.....	414	Ghasi	373	.....	719
Bauri	388	7,330	341	Hari	} 3,360	3,748	4,792
Tulabhina	482	.....	653	Mehtar			
				Karna			

18. The Brahmans form a very large part of the population, and hold the highest position in Hindu Society. Their number (119,289) is larger than that of any other caste, except the Khandait (185,852). The Brahmans as found in the district are either domiciled Bengali Brahmans or Uriya Brahmans. The Bengali Brahmans mostly have landed interests, or are employed under Government. It is said that the first settlement of Brahmans in Orissa took place in about 500 A.D. at Jajpur. Subsequently they scattered themselves all over the province, and in the descendants of such of them, as settled in Balasore, we are believed to have the pure Vaidik Brahmans who are held in the highest esteem and reverence by the people generally. They still adhere to their priestly calling and do not engage in business, except as Government officers and in the higher branches of land management. The rest of the Brahmans are called *Loukik* (local) Brahmans. They are divided into Balaramgotri, Mastani and Paniari, and their position as compared with that of the Vaidik Brahmans is much lower. The Balaramgotri Brahmans cultivate with their own hands, and the Paniari Brahmans are so called from their cultivating and dealing in vegetables. These classes have not been shown separately in the Census schedules, owing probably to the dislike of people to return themselves as belonging to admittedly inferior sects. Most of the Brahmans are owners of land. A few of them are *zamindars*, but the bulk are holders of *lakhiraj* or revenue-free tenures.

19. *Baidya.*—Properly speaking this is not a caste naturalized in this district. Their number is very few (79), consisting exclusively of the descendants of Baidya emigrants from Bengal. But still they command respect from all classes, and even to a certain extent from Brahmans. They wear the sacred thread and are the professional physicians of Hindus. In this part of Orissa, a class of persons calling themselves Jugis perform the duty of village physicians; but the profession is not prohibited to the higher castes.

20. Next to Brahmans and Baidyas rank the Kayasthas of Bengal and the Karans of Orissa. These two castes are the counterparts of each other in the two sister provinces. But still no intermarriage is possible between them, and the more orthodox of them would not take their food at each other's houses. Early marriage is quite unknown among the Karans. Among them are to be found many of the *Maurasi Sarbarahkars* and *Makaddams*, with whom Orissa abounds; a few of the wealthy *zamindars* in this district also belong to this caste.

21. *Kshatriyas.*—There are no pure Kshatriyas in Orissa. Those that are found comprise many of Bania caste, and the rest do not stand very high in the social scale, being employed as messengers, constables, door-keepers, and the like.

22. The above-named five castes form the highest castes in this district. The castes falling between those and the lowest I shall divide into three intermediate groups, according to the degree of social importance that attaches to them.

23. *First Intermediate Group.*—The Khandait rank highest in this group. They form the largest caste in Orissa. As the name implies they were originally *swordsmen*, composing the militia maintained by the ancient Rajas of Orissa. They held lands under them on terms of military service; and as gradually their military character wore out, they sank into a merely agricultural body. They cultivate lands with their own hands, though the wealthier among them employ labourers. They form the bulk of the tenants—cultivators of the soil. Tambuli, Baraji, Bania, Sankari, Aguri, Gaura (milk-seller), Bhandari or Napit (barber) and Guria (confectioner) all fall in this group. Tambuli and Baraji are the growers and sellers of betel-leaf. Of Banias, Gandha Bania and Putli or Vaisa Bania are the best. The Sonar Banias stand much lower, although they are now the principal money-lenders. To this caste belongs one family of non-resident *zamindars* in this district. The Bhandaris fill an important place in Hindu Society. Their services are indispensable in all religious and social ceremonies.

24. *Second Intermediate Group.*—Next in importance are to be found on the one hand the agricultural group of Raju, Chasa, Uriya or Orh, Sadgop, Gola and Mali; and on the other the artisan classes of Sonar (goldsmith), Thathera or Kansari (brazier), Kamar (blacksmith), Kumhar (potter), Teli (oil-presser), Tanti (weaver) and Barhai (carpenter). There has been a considerable increase in the number of Rajus since 1872. The number of Chasas has fallen from 24,728 to 20,672. I think this is owing to persons of Uriya or Orh caste having

been included among Chasas in the Census of 1872, and also to many Chasas having returned themselves in this Census as Khandaits. Sadgop is not properly speaking an Uriya caste. Persons of that caste are believed to have emigrated from Bengal. They are said to have sprung from Gop or Goala, but at the present day they bear no traces of any connection with that caste. Among cultivators, however, their position is high. The Telis are divided into *Ekadas* and *Dwadas;* of these the former is considered to be the better. The two chief subdivisions of the Tanti or weaver caste are (1) Aswini and (2) Matia or Khsitibansi; of these again the first is considered better.

25. *Third Intermediate Group.*—The castes that may be ranked as standing above the lowest ones are the following :—

Dhoba (washermen).
Rarhi (grain parchers).
Chasi Kewat (cultivators).
Kewat (Jalia) (fishermen).
Pattara (class of weavers).
Kapuria (cloth sellers).
Darji (tailors).
Chitrakar (painters).
Dogara (paiks and door-keepers).
Sundi (liquor distillers and vendors).
Khadal (fruit and vegetable growers).
Kachra.
Joutish (astrologers).
Chhokar.
Besya.
Jugi.
Bhat.

Rarhis are peculiar to Orissa. Persons of higher castes consume the parched grains they sell, but would not drink water touched by them. The word Kewat is said to be an abbreviation of Kaibartta, and Kewats are said to be a class of Kaibarttas, but they certainly do not hold the same position in Uriya society as the Kaibarttas do in Bengal. Kewats are divided into two classes:—(1) Chasi or cultivating and (2) Jalia or fishing; of these the first class is decidedly the higher. Darji is a caste also peculiar to Orissa. Dogaras are said to be very faithful servants. They were originally paiks and door-keepers of the ancient Rajas, and they enjoy *jagir* lands up to this day. The persons belonging to Jyotishi caste, represent the Brahmans, degraded to a very low step in the social ladder by their indiscriminate acceptance of alms from low-castemen. They still wear the sacred thread and cast nativities, prepare horoscope, &c. The same remarks apply to Bhat. Chhokars are the offspring of prostitutes. The males are generally pimps and the females are brought up to the trade of their mother.

26. The following are the lowest castes :—

Bauri.
Tulabhina (cotton cleaners).
Kurunga (cattle castrators).
Chamar or Muchi (tanners).
Pasi (toddy drawers).
Gokha (fishermen).
Tiyar (fishermen).
Kesuri.
Kela (snake charmers).
Bhui (palki bearers).
Pan.
Kandra.
Bagdi.
Dom (basket makers).
Ghusuria (pig breeders).
Hari, Karna or Mehtars.

The number of Pans and Kandras is very large, being 54,319 and 33,593 respectively. The village *chaukidars*, paiks and post office runners are largely recruited from these castes. The bulk of these castes, as well as the Bagdis, are agricultural labourers, and work on daily wages varying from 1½ to 2½ annas in different parts of the district.

27. Besides the castes detailed above, there are some (*a*) semi-aboriginal and (*b*) aboriginal castes in this district.

They are mentioned below :—

		No.		No.
(*a*)	Sabar ...	901	Bhumij ...	3,274
	Swalgiri ...	537	Kota ...	912
	Sabakhia ...	68	Kol ...	2
	Bathudi ...	177	Nunia ...	1
	Matia ...	515	Chalak ...	154
(*b*)	Santal	428	Dhanuk ...	1

28. A certain section of the population have been returned, not by their castes, but by their religion, such as Vaishnava, Sanyasi, Gosain, Nanak Panthi, &c. Of these Vaishnavas form the largest number (14,647). Vaishnavas belong to all castes, but in Orissa distinction is made among Vaishnavas according to the castes from which they originally came, such as Brahman Vaishnavas, Karan Vaishnavas, Pana Vaishnavas, Kandra Vaishnavas; and the like.

29. This is a subject that requires the pen of a specialist, and I approach it with the utmost diffidence, fully aware of my own ignorance, and having no one in a position to guide me. Perhaps I cannot do better than forward copies of notes (Appendix A) on the subject received from Raja Baikantha Nath De, Bahadur.

Head IX.—Occupations.

30. It is to be regretted that there is no Census Register showing the occupations by castes, how far the members of different castes have adhered to their natural and hereditary callings, and to what extent, if any, they have taken to other pursuits. Much of what may be said on these points must be based upon general local information, and not upon accurate statistics.

31. *A. Agricultural Group.*—The following table shows the several classes of the agricultural population:—

Land-occupants, not cultivating ...	46,606	23,057	23,549
Ditto, cultivating ...	13,987	6,072	7,915
Tenants, not cultivating ...	91,017	41,502	49,515
Ditto, cultivating	595,786	291,511	304,275
Cocoanut growers	67	42	25
Betel, vine and areca-nut growers ...	1,936	1,003	933
Fruit growers	62	19	43
Gardeners	312	200	112
Market gardeners (vegetable growers)	834	202	632
	750,607	363,608	386,999

Balasore is essentially an agricultural district. It will be seen from the table that out of a total population of 994,625, 750,607, that is, 75·5, or out of a total male population of 481,638, no less than 363,608 are directly or indirectly connected with agriculture; of these latter again 299,049, or 60 per cent. of the entire male population, are actual cultivators of the soil. Besides the figures actually shown in the table, it has to be borne in mind that every trader and artisan, excepting the very poorest, has his own patch of land, which he brings under cultivation either himself or through temporary servants.

32. The non-cultivating land-occupants chiefly come from the Brahmans, most of whom are in occupation of small *lakhiraj* holdings, which they cultivate through their servants, who are called Muliyas or Baramashias. There are certain low classes of Brahmans, called the Balaramgotri Brahmans, who plough with their own hands. These and the well-to-do Khandaits form the second class of agriculturists mentioned in the table. The third group, which is not by any means a large one, comes from the better class of Khandaits. But the bulk of this caste, and almost all the persons belonging to Raju, Chasa, Uriya Goala, Khadal, Udchasa and Sadgop, form the tenant cultivators of the soil. The field labourers are not confined to any definite castes, but are drawn from various castes, ranging according to circumstances from high caste Khandaits to the semi-barbarous aboriginal tribes bordering on the hills. The fruit growers consist mostly of Goala, Udchasa, Sadgop and Khadal. The Baruis are the only class of people who rear betel leaves.

33. *B. Professional Group.*—The profession may be grouped as follows:—

(*a*) Priests, ministers, &c.	7,698	4,005	3,693
(*b*) Religious mendicants, &c.	345	190	155
(*c*) Education	3,507	1,870	1,637
(*d*) Literature	79	46	33
(*e*) Law	543	278	265
(*f*) Medicine	570	312	258
(*g*) Engineering and subsidiary staff ...	113	67	46
	12,855	6,768	6,087

The professions include but a small section of the population with a total of 12,855, the percentage stands only at 1·2.

Under the head (*a*) have been included a number of Muhammadan priests and a handful of Christian missionaries, preachers, catechists and readers, whose exact numbers cannot be estimated, but the great majority of the people shown under this class consist most undoubtedly of Brahman priests. At one time the Brahmans confined themselves to the study of the shastras, the worship of the gods, and to officiating at the social and religious ceremonies of the lower order. But now they have ceased to look to priesthood as their only means of livelihood, and have taken to various other secondary pursuits to eke out their income as priests. This is apparent when it is remembered that the total number of Brahmans in this district reaches the enormous figure 119,289. There are high class Sasani Brahmans, however, who yet adhere to their priestly calling. (*b*) The religious mendicants are supplied by the Vaishnavas among the Hindus and the Fakirs among the Muhammadans. (*c*) The higher class of officers in the Department of Education are mostly recruited from Bengalis, either recently arrived or domiciled in Orissa. In former days, when communication with Bengal was not so easy as it has now been rendered by the opening of the Coast Canal, many of the Bengalis, whom business or religious zeal led to this part of the country, used to settle here. The descendants of these families are far ahead of their Uriya brethern in respect of culture and education, though the latter are now trying to follow in their train. The lower grades of teachers, *gurus*, &c., are officered by the Brahmans, Karans, and not unoften by the Khandaits of Orissa. These remarks apply equally to Literature and

Law, and also to a great extent to engineering, surveying, &c. (*d*, *e* and *g*). Petition-writers copyists and public scribes, however, are not confined to these castes, and in the lower grades of engineering is to be found a fair sprinkling of Muhammadans. (*f*) Unlike Bengal the village physicians are not confined to any particular castes. There are some Baidya families who emigrated from Bengal and settled here, and who yet retain their ancient calling, but this number is limited.

34. *C. Commercial Class.*—The trading and commercial community may be subdivided into the following classes:—

General merchants	2,391	1,067	1,324
Merchants, clerks, &c.	216	126	90
Money-lenders, pawn brokers ...	313	162	151
Money-changers and testers ...	35	18	17
Shop-keepers	458	212	246
Pedler hawkers	513	214	299
Brokers	16	7	9
Contractors	149	63	86
Grocers	811	500	311
Piece-good dealers	1,701	1,014	687
Betel-leaf and nut sellers	4,371	2,047	2,324
	10,974	5,430	5,544

It will be seen that persons who can properly be considered as engaged in trading and commercial transactions, totalling 10,974, form a very small percentage (1·1) of the entire population. This is due to the fact that there is no town in this district, except Balasore itself.

If to the classes shown in the table, however, are added the various classes of carriers on roads, rivers, canal and sea, who help towards the transport of goods, the percentage rises nearly to 1·7. It has further to be remembered that the artisans, although not actual shop-keepers, deal in the products of their workmanship, and thus contribute considerably towards local trade.

People of all castes are now engaging in trade. But the castes that are recognized as trading ones are the following:—

1. Tambuli (general merchants).
2. Subarna Banik (general money-lenders, pawn brokers).
3. Gandha Banik (shop-keepers).
4. Aguri or Ugrakshatri (shop-keepers).
5. Kapuria (cloth sellers).
6. Sundi (liquor sellers).

35. D. *Artisans.*—The artisans with a total of 64,607, consisting of 27,831 males and 36,776 females, form about 6·4 per cent. of the whole population.

The more important classes of artisans can be grouped as follows:—

1.—*Workers in Fabrics and Dress Stuffs.*

Silk spinners, weavers and dealers ...	100	65	35
Blanket weavers and sellers	16	9	7
Cotton cleaners, &c.	1,313	784	529
Cotton spinners	1,054	65	989
Cotton weavers	14,613	6,843	7,770
Hemprope makers	51	16	35
Jute manufacturers	37	32	5
Jute dealers	103	46	57
Tarpaulin and gunny makers ...	9	2	7
Net makers	113	24	89
Tailors and darners	798	392	406
Umbrella makers	106	49	57
	18,313	8,327	9,986

Only coarse tusser silk is produced here by persons of the Pattra caste. Blanket weaving is not an indigenous industry, but is pursued by two or three families of up-countrymen who keep sheep. Cotton cleaners are Tulabhina by caste. The Tantis weave cotton; spinning and rope making are not confined to any particular caste. Nearly every poor family makes its own ropes, but generally the Kandras prepare them for sale in the bazar. The Pattras also work in jute. The tarpaulin and gunny makers are so few that it is not easy to trace out their caste. Nets are mostly prepared by the Gokhas and Kewats and Tiyars who live by fishing. Most of the tailors are Muhammadans, but there is a distinct caste Darji in Orissa whose occupation is tailoring.

2.—*Food and Drink.*

Cow and buffalo keepers and milk and butter sellers.	3,416	1,385	2,031
Ghee and cheese preparers	39	22	17
Butchers	145	70	75
Fowl and egg dealers	7	4	3
Confectioners	1,213	564	649
Grain parchers and dealers	7,356	2,332	5,024
Pulse and flower preparers	368	238	130
Bakers	59	31	28
Bran sellers	55	25	30
Country liquor makers	92	43	49
Toddy drawers	343	155	188
Molasses makers	294	195	99
Salt preparers	405	208	197
Tobacco manufacturers	174	78	96
Opium manufacturers	161	77	84
Bhang sellers	11	9	2
	14,138	5,436	8,702

The Gauras or Gopals keep cows and sell milk and ghee. The butchers, fowl and egg dealers, are all Muhammadans. Confectioners or sweetmeat sellers belong to the Gurya caste. The Rarhis otherwise called Niaris, parch grains. The Sundis are occupied in the preparation and vend of liquor. The Chamars or Siols draw toddy. Persons of all castes make sugarcane plantations, but the Guryas alone prepare molasses. The preparation of tobacco, opiates and bhang are not confined to any castes.

3.—*Workers in Animal Substances.*

Tanners, &c.	83	39	44
Shoe and sandal makers	221	131	90
Horn and bone dealers	517	262	225
	821	432	389

Shoe making and leather tanning form the occupation of Muchis; dealers in horn and bone belong to no specific castes.

4.—*Vegetable Substances.*

Oil pressers and sellers ...	3,183	1,357	1,826
Firewood and grass gatherers ...	898	126	772
Firewood contractors ...	83	26	57
Charcoal burners	174	75	99
Basket weavers	2,061	756	1,305
Mat workers	247	73	174
Leaf plate makers	1,097	188	909
Garland makers	528	282	246
	8,271	2,883	5,388

The preparation of oil forms the chief occupation of a Teli. Aboriginal tribes, such as Santal, Bhumij living on the borders of the hills, supply by far the greater quantity of firewood and charcoal that comes to the bazar. Baskets and leaf plates are mostly made by Doms and also by the Pans and Kandras. Mats are prepared in the northern part of the district chiefly by the Kandras. Chamars make brooms and Malis make garlands.

5.—*Mineral Susbtances.*

Goldsmiths, silversmiths ...	3,441	1,690	1,751
Brass workers	1,197	655	542
Bell-metal makers	1,383	739	644
Tin workers	50	24	26
Blacksmiths	1,712	876	836
	7,783	3,984	3,799

The workers in metallic subtances are all Kamilas by caste. The goldsmiths and blacksmiths are distinguished by the names of Sonar and Kamar.

6.—Earth and Stone.

Potters, image makers ...	6,025	2,912	3,113
Stone and marble workers ...	650	367	283
	6,675	3,279	3,396

Potters are Kumhars by caste. Persons of Pathuria caste have dealings in stone-ware.

7.—Wood.

Carpenters	2,067	1,010	1,057
Wood cutters and sawyers ...	356	208	148
	2,423	1,218	1,205

The carpenters and sawyers are called Barhis and form a separate caste.

8.—Builders.

Masons	402	220	182
Lime and shell burners ...	154	208	148
	556	428	330

Builders generally come from the ranks of Muhammadans. Such of them as are Hindus are drawn from various castes.

9.—Painters	192	88	104

These are all Chitrakars by caste.

10.—Bangle makers.

Bangle makers in lac ...	46	24	22
Bangle makers in wood and bone	321	158	163
Bead makers	160	76	84
	527	258	269

The workers in lac belong to the caste called Laheri. Those who make bangles in other substances are called Sankari.

36. E. *Pastoral groups.*—The pastoral section of the population is comparatively small. The following are the more important of this class:—

Cattle breeders and dealers	1,383	630	753
Herdsmen	3,512	2,207	1,305
Buffalo breeders	263	170	93
Sheep and goat breeders and dealers ...	110	66	44
Pig breeders and dealers	232	112	120
Cattle doctors	8	7	1
Farriers	30	16	14
	5,538	3,208	2,330

Kurungas, Gauras and Pans breed and herd cattle. Buffaloes are bred by jungly tribes. Sheep and goats are bred by some up-country Muhammadans and also by the Pans and Kandras among Uriyas.

The pig dealers belong to the very low caste of Ghusuria. Farriers are either Muhammadans or Pans. Cattle doctors are so few that it is not possible to trace out their caste.

37. F. *Fishing and hunting tribes—*

Fishermen	14,798	6,951	7,847
Shikaries	142	82	60
	14,940	7,033	7,907

The following are the main fishing castes:—Kewat, Gokha, Ujia, Tiyar and Manjhi. The huntsmen consist of Pan, Sabar, Kela and Sawalgiris or Sabakhia castes. The pastoral fishing and hunting classes taken together form about a little above 2 per cent. of the entire population.

38. G. *Serving group.*—The following table shows the principal heads of domestic and other services :—

Barbers	5,569	3,005	2,564
Washermen	6,843	2,727	4,116
Water carriers	38	15	23
Cooks	722	423	299
Indoor servants	3,041	1,418	1,623
Grooms, coachmen	409	216	193
Door-keepers	350	188	162
Unspecified service	3,056	1,820	1,236
Sweepers and scavengers	650	349	301
	20,678	10,161	10,517

The barbers exclusively belong to the castes called Bhandari or Napit, and the washerman to the caste called Dhobi. Cooks are mostly Brahmans. The indoor servants come from various castes by whose touch water does not become contaminated. They consist mostly of Sagarpesha, Gulam, Sudra, Gaura, Ekadas Teli, &c. The coachmen are mostly Muhammadans, but the grooms come almost exclusively from the Pan caste. The sweepers are drawn from Karna and Mihtar castes.

39. H. *Unproductive group.*—The chief among the unproductive groups comprising 92,861 persons and forming about one-eleventh of the whole population are set out as follows :—

(*a*).—*Labourers.*

Tank diggers	320	172	148
Rice huskers	9,755	1,118	8,637
General labourers	67,585	36,811	30,774
	77,660	38,101	39,559

Tank diggers principally belong to the Matia caste. General labourers and rice huskers come from a variety of castes.

(*b*).—*Astrologers, &c.*

Astrologers and genealogists	219	98	121
Musicians	17	13	4
Players	1,162	619	543
Actors, singers and dancers	411	254	157
Exhibitors of animals	13	6	7
Conjurors, fortune tellers	65	27	38
	1,887	1,017	870

The astrologers and genealogists and fortune tellers belong to the Jyotishi caste. Among musicians the pipers belong to the caste called Mahurias and the drummers are mostly Pans and Kandras. Players, actors, singers and dancers are not confined to any particular castes. Persons of the Kela caste exhibit trained animals and are also conjurors.

(*c*) Mendicants—12,808, 5,997, 6,811—not confined to any specific caste.

(*d*) Persons living on disreputable means—506, 125, 381. These belong to the caste called Chhokar.

40. It is very difficult to determine in each caste to what extent the women of the family assist their husbands in their industrial and agricultural pursuits. Generally speaking, it may be said that among the better classes of agriculturists the women confine themselve to their domestic duties and to such other works, as spinning, rope making, husking grains, preparing rice, and the like. Among agriculturists of lower grades women take the produce of their fields to the bazar for sale. Among grocers and betel-leaf sellers women not unfrequently sit at their stalls and deal out their respective commodities. The preparation of ghee, butter, cheese and the parching of grains generally fall to the share of women. Among Gurhyas women generally prepare sweetmeats. Women of Teli caste often take oil, oilcakes, &c., for sale either to the bazar or to the houses of respectable persons. Women assist the male members of their family very materially in the making of garlands and leaf plates, the weaving of mats, baskets, and the like. Napit women serve the females of other castes as barbers. Dhobi women are often seen to wash clothes with their own hands. The women of Gokha, Kewat and such other castes generally deal in the fish which their husbands catch. The poorest women of whom there is a large number live by mendicancy and by collecting grass and faggots.

41. *Zamindars* are mainly Hindus, often Bengalis, of the Brahman, Kayastha, Karan and Tambuli castes. There are a few Muhammadan *zamindars*. Tenure-holders and *raiyats* are of all races and castes. Field labourers are generally paid daily wages, mostly in cash, sometimes in grain.

Head X.—Administrative.

I.—*Administration.*

42. *Points in which the general instructions were departed from, with the reasons for doing so.*—All the general instructions issued by the Census Superintendent were followed, except that *sub-circles* were formed in addition to circles. Before the instructions issued by the Census Superintendent about the formation of circles with about 500 houses in each were received the charges had been divided into circles, corresponding generally with the jurisdictions of the Police outposts (then used as circles) in 1881, and the circles had been divided into sub-circles containing an average of 369 houses in each sub-circle. It was not necessary to change the designation of sub-circles into circles. The system generally worked very well and ensured a more thorough supervision, as there were two sets of officers between the Charge Superintendents and the enumerators.

Definition of a village.—The definition of a village, as given in Circular No. 10 of the 30th July 1890, was strictly followed.

Definition of a house.—The definition of a house in the second instruction to Supervisors was also followed.

The size of the charge or sub-charge.—Each *thana* was formed into a charge with the exceptions of Soro, Bhadrak and Dhamnagar *thanas*, which being too large for a single charge were divided into two sub-charges. The Sub-divisional officer reports that in future it would be better to have only charges (and no sub-charges), corresponding with the *thana* limits, but in case of large *thanas* Joint or Assistant Superintendents may be appointed (to assist the Superintendents), who need not, however, be placed over any specific portion of the charge, so that Superintendents will not have any reason to mistake their responsibility for the whole charge. I agree with this opinion.

The size of the circle.—There were 50 circles in the district, each containing an average of 3,373 houses. As a rule, the circle corresponded with the Police outpost's jurisdictions as they existed in 1881. The number of outposts was reduced in 1888-89 on abolition of the Salt Police. The Municipality formed one circle and nine of the larger outposts were split up into two circles. The circles were divided into 456 sub-circles, each containing an average of 369 houses.

The size of the block.—There were 4,055 blocks, each containing an average of 41 houses. I attribute the successful Census of the district to the care with which blocks were formed.

The numbering of houses.—The numbering of houses was finished by the end of November. Yellow ochre (*gerumati*) was generally used for marking the houses. The numbering was carefully checked by Sub-Supervisors, Supervisors, Superintendents, the Sub-divisional officer, the Census Deputy Magistrate, and by myself when on tour. The enumerators willingly paid the very small costs incurred, and no amount was paid to them by this office.

The practicability of a permanent numbering of houses.—The houses are mostly of mud and are renewed frequently. I do not think it is practicable to permanently number the houses of this district.

II.—*Agency.*

43. *The classes from whom supervisors and enumerators were derived.*—The Supervisors were generally officers in charge of Police station or outposts and *chakla kanungos*. Intelligent *zamindars* were also appointed as Supervisors in some places. Most of the enumerators were the *Gumasthas* or *Sarbarahkars* of *zamindars*, village school-masters, petty land-holders and Police *chaukidars*.

Whether their duties were willingly undertaken.—Everywhere these men undertook the duties willingly and met the cost of paper and ink and other trifling expenses from their own pockets without even asking for payment.

Prosecutions.—There was not a single prosecution in connection with Census in this district.

Whether their duties involved any pecuniary expenditure.—Most of the petty charges for paper, &c., were met by the Superintendents and their subordinate agency. Something was paid from the Magistrate's contract contingencies and a bill for Rs. 69-8 was sanctioned by the Census Superintendent.

Whether any paid census officers were employed.—The only paid Census officers were two enumerators who censused the population of the canal steamers. They were each paid Rs. 2 for the job in addition to free passage. No one could be found willing to undertake the work without any remuneration. The cost was, however, trifling.

III.—*Attitude of the People.*

44. The attitude of the people was most satisfactory. Here and there rumours arose of new taxations; but these obtained little credence and were quickly discredited.

IV.—*The Results.*

45. I believe the Census to have been as correct as can be possibly expected from a voluntary agency. We are quite satisfied that no house escaped enumeration, and it may be confidently assumed that all regular residents were included in the schedules. It is possible

that some travellers and guests may have been omitted, and that very occasionally a person may have been twice censused. I would not speak with equal certainty regarding the details of the columns of the schedule books, such as sect, age, occupation, &c., but even here the broad results are not useless and will become more correct each decade.

46. There are one or two points worthy of notice.

(*a*) The slight increase of population during the last ten years.

(*b*) The proportions of the sexes.

(*c*) The variation of increase and of density of population in different parts of the district.

As regards (*a*) it should be noted that the total increase was only 4·6 per cent. This I attribute to the scanty harvests and widespread unhealthiness of the last few years. The harvests of 1888 and 1889 were extremely poor, while the death-rate of the latter year (namely from cholera) exceeded that of every district, but one in the Lower Provinces. It was noted at the time that the years preceding the Census of 1881 were years of plenty and of good health. The present Census follows years of scarcity, and I find that the recorded deaths have risen from 68,846 in 1877—1880 to 104,693 in 1887—1890.

47. Another cause that has retarded the natural increase of the population has been the total extinctions of salt manufacture, formerly the one industry of the district. The effect of this measure is at once seen when we turn to (*b*) the proportion of the sexes.

48. In 1881 the females constituted 51·2 of the total population; in 1891 they are no less than 51·5. In other words the weaker sex has increased by 29,168, while the male population has increased by 20,177 only. There can be little doubt that the difference (8,991) represents the exodus of males seeking work elsewhere owing to the abolition of the salt industry. As regards increase and decrease in various *thanas*, I would note that we have suffered no decrease anywhere, though in Jellasore we only just escaped it. The subjoined statement shows rate of increase and present population per square mile of each *thana* :—

Balasore	Municipality	...	...	2·5	2,596
Do.	Thana	...	...	4·6	416
Soro	do.	...	...	7·2	534
Jellasore	do.	...	...	0 5	398
Baliapal	do.	...	...	5·3	455
Busta	do.	...	...	4·0	390
Bhadrak	do.	...	...	4·3	618
Basdebpur	do.	...	...	4·0	383
Dhamnagar	do.	...	...	4·5	594
Chandbali	do.	...	...	11·1	296

The large increase in Chandbali need cause no surprise, as that *thana* still contains much the smallest population per square mile and includes a considerable area of unreclaimed jungle. The nominal increase in Jellasore is clearly due to the malignant type of malarious fever that has devastated the *thana* for the last ten years. Bhadrak and Dhamnagar are already so densely populated that little increase can be expected from them. I cannot explain the more than ordinary rate of increase in Soro. This is by far the largest *thana* in the district, and possibly from its generally inland position suffered less than others from the abolition of the salt industry. The variations in the other *thanas* call for no special remark.

Abstraction and Tabulation.

49. *Time allowed for Abstract and Tabulation.*—Abstraction was started in this district with only a few men on the 31st March 1891, and the full sanctioned staff was entertained from the 8th April. It was completed on the 30th July, *i.e.*, exactly in four months. The period of abstraction, as laid down in the Census Superintendent's Circular No. 42, does not therefore seem too short.

The same cannot be said, however, of the period allowed, for tabulation. Tabulation was taken up here on the 4th of June and finished on the 15th August, with the exception of the totalling forms and the inter-comparison of the registers. To be able to do this one gang of tabulators was entertained for upwards of two months, two more for one month, a fourth worked for nearly three weeks, and few other gangs for a fortnight. It seems to me that if three gangs instead of one had been entertained from the very outset, the work might have been finished in the same time. It will thus be seen that the sanctioned staff of one gang of tabulators for four months of 25 working days was not sufficient, but should be strengthened by more than 50. It may also be remarked that it will be more prudent and economical to entertain the full requisite staff at once from the beginning, as that will tend to avoid the retention of such highly paid officers as the Census Inspector and the Record-keeper for a long time.

The daily tasks on the several abstraction sheets, as laid down in Circular No. 42, do not appear to have been too heavy, but they were certainly such as left the abstractors no time to revise their own work. Considering the importance of Sheets I and X, the daily tasks on them might well be reduced to 1,250 to ensure accuracy. The "dotting system" should also be enforced rigorously from the beginning, and it should be particularly the duty of the Room Supervisors to see that the process does not degenerates into a mere formality.

The tasks in tabulation, as laid down in paragraph 5 of the Census Superintendent's Circular No. 78, do not seem to have been heavy, except as regards the caste, occupation and education registers. As regards the other registers I have no doubt, but that if a tight hand is kept over the tabulators they will find time enough to enter 40 sheets a day and also to verify the entries. It has been found by experience that the tasks in Registers VIII and IX may easily be doubled. Registers XV, XIX and XX are of the utmost importance, and require to be very carefully compiled. I think there are reasonable grounds for reducing the tasks in them to 30 sheets a day.

While on this subject, I beg to point out that it is a mistake to throw the burden of filling up the totalling forms on the tabulators themselves. The totalling forms S, W, Y and Z relate only to caste, occupation and education sheets, which are the most difficult to calculate, and to throw on the overworked tabulators the additional burden of filling in their respective totalling forms with the remote prospect of a paltry reward is unfair. Probably the difficulty of getting the totalling forms prepared by the tabulators has been felt elsewhere as here, and there are good grounds for sanctioning a separate establishment for the purpose. Had the services of such an establishment been obtained from the beginning, much of the unfortunate delay that occurred in completing the work of this district might undoubtedly have been avoided. So far as I have been able to judge, it appears to me that three totalling form clerks will be required for each working gang of tabulators. The cost of this establishment for the whole period will not much exceed Rs. 200, the amount latterly sanctioned by the Provincial Superintendent of Census Operations for every million of population.

50. *Simultaneous Abstraction on all Sheets.*—It has been proposed by the Superintendent of Census Operations, in paragraph 3 of the Circular under review, that the abstractors should begin with the simplest abstraction sheets, and then proceed to the more and more difficult ones. This proposal I beg leave humbly to point out has its disadvantages as well as advantages. No doubt, according to this method, the abstractors will have acquired some experience and facility of work before they are called on to handle the more difficult sheets, but the process of abstraction being merely mechanical, this advantage will not be of much avail, while the disadvantages that will attend the adoption of the method proposed will certainly prove most serious. First and foremost it will retard the filling up of the test slips. Under the present arrangement the enumeration schedules of a certain number of blocks are taken up, are abstracted into all the sheets in the course of eight days, and on the ninth day the test slips for those blocks are ready and completely filled up. Under the arrangement proposed, while some of the columns in the test slips will be filled in early enough, the filling in of the others (which are really of the greatest importance) will have to be put off, it may be for months together. Now the completed test slip is the only accurate measure of the abstractors' work. Unless all the columns in it are filled up, it is difficult, nay almost impossible, to ascertain if the work turned out is accurate, and if not, where the error lies. Any proposal which leads to the putting back of the test slips is therefore undesirable. The Supervising Agency will be absolutely in the dark as to whether the abstractors are working carelessly or perfunctorily, or whether fudging is being systematically resorted to. The necessary consequences of the putting off of the test slips will be that the commencement of adjustment and tabulation will each in its turn be considerably delayed with the ultimate result that the Census office will have to be kept open for a much longer period than is necessary under the existing arrangements. If the task in the more difficult sheets be reduced as suggested above and the "dotting system" strictly enforced, I do not think there will be much danger of the work being bad even if all the sheets are taken up simultaneously. Strict instructions should also be issued that urban tracts be laid aside till the abstractors have acquired some experience. In this district the first thana taken up was Balasore, and the result showed that this was a grievous mistake.

51. *Reabstraction and Adjustment.*—The process of reabstraction except, in course of adjustment, is a mistake. It has been found by experience that if mistakes of one sort occur in the original abstraction, mistakes of quite another kind crop up in reabstraction. So that matters are left very much where they were before the latter process. In this district there has been very little reabstraction properly so called. All the reabstracting clerks were employed in adjusting the test slips with the instructions that wherever discrepancies were met with they should run rapidly over the enumeration schedules to verify the figures. This instruction was strictly followed. And as a consequence much better progress was made than would have been possible had reabstraction been resorted to freely. The task in adjustment as laid down in the Census Superintendent's circulars is much too high. With all our efforts we could not get more than ten test slips daily adjusted by each clerk where abstraction was fair and 15 where abstraction was really good. I have gone through the process myself on more occasions than one, and I am satisfied that they cannot adjust more test slips and note *the corrections* on the abstraction sheets during the day. The work of adjustment in this district would have been seriously jeopardized had not the District Board kindly lent the services of a dozen inspecting pandits for about two months. The number of reabstractors should therefore be doubled. There is no necessity, however, of keeping two adjusting clerks on Rs. 25 each. One will be enough to guide the reabstractors under him.

52. *Tabulation and its Supervising Agency.*—Paragraph 11 of the Census Superintendent's Circular No. 42 prescribes how the tabulators are to be distributed over the

different rooms A, B, C, D and E. There are objections to this method of seating them. According to this arrangement, the persons working on the sheets for the same local area are scattered over five rooms and are put under five different masters with no inter-communication between them. The different Room Supervisors have hardly any opportunity of testing whether the work which is being turned out under them is accurate, or otherwise, for they cannot compare the totals of all the registers. Again with the commencement of tabulation, the work of the Room Supervisors increases, and they begin to pay less and less attention to abstraction with the result that the quality of both abstraction and tabulation deteriorates. I would therefore so arrange that each gang of tabulators be seated separately from the abstractors under a different Room Supervisor or Assistant Inspector, who will be responsible for the inter-comparison of the registers prepared under his supervision. The Assistant Inspector will require some assistance, which I think may be easily rendered by one of the tabulators themselves. It has already been observed that the task in Registers VIII and IX may be doubled. Both registers might therefore be put in charge of the some tabulator, who would be required daily to tabulate from 40 sheets of each kind, and the other tabulators then set free might be employed in helping the Assistant Inspector.

This arrangement will necessitate a little extra expenditure for entertaining a few Assistant Inspectors simultaneously with the Abstraction Room Supervisors between the time that tabulation is commenced and abstraction finished. But this extra expenditure will be only for a short period. And the advantage that will be gained thereby will more than compensate it.

53. *Limit of Adjustment.*—The limit of adjustment, as prescribed in Census Superintendent's No. 1554C. of 27th April, is fair. As the adjustors should be required to run over the enumeration schedules wherever discrepancies arise in the test slip, I do not think there are grounds for raising the limit.

54 *The Form of Sheets and Registers.*—The following modifications in the form of sheets and registers are suggested by the Assistant Inspectors, and I think they are reasonable :—

(*a*) There should be a column in Sheet I to indicate the total of persons between 0—4. This total is necessary for the test slip.

(*b*) In the R form there is room for 13 entries, whilst in Sheet XI there is room for 14. The two should agree.

(*c*) In the test slip "Married" should precede the "Single" as in Sheet No. I and the R form.

(*d*) In Registers Nos. VII and XIX there should be a column, in which will be shown separately the total number of persons knowing English.

(*e*) In Register No. XIV there should be caste heads with 3 or 4 columns under each to denote sub-castes.

(*f*) All tabulation registers should contain either 10 or 12 lines. This would facilitate inter-comparison.

(*g*) Although in the enumeration schedules there are columns to show division. and subdivision of religion, these columns are not made use of in the Tabulation Registers.

(*h*) Register No. XX is compiled from Abstraction Sheet XI. In this sheet there is a column to show the religion under which a particular caste falls, but there is nothing in the Tabulation Register XX to mark this feature. One could not tell from the register itself, whether a particular caste falls under the Hindu or any other religion. Taking, for instance, the case of Santals, one could easily ascertain the number of persons who are Santals by caste, but there is no means of ascertaining how many of them have Hinduised and how many have retained their primitive faith.

55. The other heads do not call for any special remarks.

APPENDIX A.

Note by Raja Baikantha Nath De Bahadur on Caste, Race, &c.

On this head the only materials from which anything in the nature of the history of the different castes of people inhabiting this district can be attempted to be traced are the Purans, which also do not give us the same version. However, so far as can be gathered from this variety of opinion, I venture to give a short account of the chief castes, with their origin, and the attributes and functions of each of them in the order of precedence, as locally recognised.

2. Of the several castes that are found in this district, the following have come from Bengal and been domiciled here, namely, the Brahman (of Rarhi class), Baidya, Kayastha, Tambuli, Gandha-banik, Barui, Sankari, Napit, Tanti, Mayra, Aguri or Ugrakshatri, Subarna-banik, and Lakheri or Lahari. Amongst these, the weavers (or Tantis), Mayra (or confectioner), and Sankaris (or conch-shell sellers) have adopted the Uriya customs in regard to inheritance, marriage and *sraadh* rituals. The following is the list of indigenous castes namely, Brahman, Karan, Khandait, Mahanti, Sagarpesha, Gaura, Bhandari, Chasa, Raju, Goala, Guria, Thathera, Sonar, Tanti, Sankari, Bania, Mali, Kamar, Pattara, Kumhar, Naik, Teli, Barhai, Rarhi, Tulabhina, Gokha, Ujia, Dhoba, Sundi, Chhokar, Bhui, Pan, Kandra, Hari Kurunga, Muchi, Khadal, Jugi, and Kela.

3. The following is the list of castes domiciled here which have come from the up-countries, namely, Brahmans, Rajputs, Lalla Kayasthas, Ahir Goalas, and Muchis.

The order of social precedence as recognised here is as follows:—

1. Brahman.	12. Guria, Barji.	23. Kaibartta, Kewat, Rarhi.
2. Baidya.	13. Chasa, Raju.	24. Dhoba.
3. Kayastha and Karan.	14. Sonar, Sonar Bania.	25. Sundi, Chhokar.
4. Tambuli.	15. Tanti, Thathera.	26. Gokha, Ujia, Khadal.
5. Gandha-banik.	16. Mali.	27. Kola, Jugi.
6. Sankari.	17. Kamar.	28. Bhui.
7. Aguri or Ugrakshatri.	18. Kumhar.	29. Pan.
8. Bhandari.	19. Barhai.	30. Dom.
9. Gaura.	20. Teli, Pattara.	31. Hari.
10. Khandait.	21. Nayak.	
11. Mahanti, Sagarpesha.	22. Goala.	

4. With the exception of the Brahmans, Kshatriyas, and the Vaisyas, the rest are called Barnasankars, or castes of mixed origin. The Brahmans, as found in this district, are Bengali or Rarhi and Uriya or Utkalsreni; of the Uriya Brahmans, the Sasani Brahmans head the list. Next to them are the Padhans or chief They are mostly landowners, and have largely departed from their traditional course as regards their religious rites. The last or the lowest are the Balaramgotris who cultivate lands with their own hands. They have nothing in common with the other Brahmans, except the sacred thread.

5. It is said that in the latter end of the fifth century, Jajati Kesari, king of Orissa of the Kesari dynasty, invited ten thousand Brahmans well versed in Vedas, for the purpose of performing *Jagyam* or sacrifice at the present town of Jajpur.

6. The descendants of these Brahmans emigrated to, and established themselves at, Puri, Khurda, and Bhubaneswar, and a few settled in this district. The descendants of these Brahmans hold a high position in Uriya society. The others are considered as *loukik* (or local) Brahmans, and are generally known as Pujari, Paniari, Marhia, &c. Another class of Brahmans, namely, Mastani, Padhani, Agradani, all of Balaramgotri class, are Sudra Brahmans (*i.e.*, Sudras raised to the status of Brahmans), and are supposed to be the descendants of the Buddha priest of Jagannath of Puri, where a great revolution is said to have taken place amongst the Sasani Brahman emigrants and the Buddha Pujaris of Jagannath who were in sole possession of the god. Most of them call themselves (*Atharva vedi*, following the precepts of the Atharva veda) and are some of them known by the surnames of Sáu, Senapati, Mahanti, and Das, &c. These surnames are gradually disappearing from and amongst the well-to-do people of this class of Brahmans, and are being replaced by the surnames of Mahapatra, Panda, &c. These Brahmans are considered very low in their social rank, and even not honoured by the Sudras. They only perform the ceremonial rites of the low castes of Sudras, and cultivate lands.

7. Another sect of the Brahman class, generally known as Nayak or Astrologer, who have totally lost their social position, are considered equal in rank to Chamars and Muchis, and are not allowed even to enter the fore-gates of the Hindu dwelling-house.

8. *Baidyas.*—Among the Barna-sankars this caste heads the list. They still wear the sacred thread, and have gained this high position in society since the time of Baidya kings of Bengal, and keep all their social connections there. They are the professional physicians of the Hindus. In this part of Orissa a class, calling themselves Jugi, perform the duties of village physicans, but they are considered low in social rank. The origin of this caste (namely, the Jugis) is still involved in obscurity. They are a class of wandering gardeners who temporarily settle in a place, holding lands rent-free, where they grow fruit-trees, and quit it when it becomes unfit for cultivation. The same name, *i.e.*, Jugi, according to Brahma Vaibarta Puran, descended from a Veshadari father and a Ganga Putri mother, is found in Bengal, but they principally live by weaving. Gandha-banik or the seller of spices, Kansari

Note.—The Magistrate does not endorse everything mentioned in this note, as the account given in it of the origin and social position of some of the castes is, in his opinion, doubtful.

or dealers in metal, Sankari, the seller of conch-shells, bear the same origin with that of Baidyas, but owing to the reasons mentioned above, the Baidyas have gained a far higher situation in the present society.

9. According to Brihaddharma Puran, the above three classes are supposed to have sprung from a Brahman father and an unknown mother. Barjis or Baruis, the rearers of betel-leaves, have although a high origin, do not hold a very high position in the society in consequence of their poor livelihood.

10. Although the origin of the Kayasthas, Karans, Tambulis and Tilis is the same, the first two occupy higher positions in consequence of their writer profession than the Tambulis and Tilis who live solely by trade. The Kayasthas are rare in this district. Those that live here claim to be descendants of the five Kayasthas of Kanauj, who came as servants of the five Brahmans invited by Adisur, the Hindu king of Bengal. The five Kayasthas are Makaranda Ghosh, Kalidasa Mitra, Dasarathi Guha, Dasarathi Basu, and Purushottama Dutt. Besides these, there are numerous other Kayasthas specially known by their surnames, as Kar, Palit, Sen, Sinha, Das, &c. These surnames are also seen with the people of Barji and Tambuli castes who, according to the Purans, bear the same origin. It is a difficult task to deal with the origin of the Karan caste of Orissa, who bear the same rank in society as the Kayasthas in Bengal. The Mahantis and Khandaits, whose origin is still in the dark, are in the southern part of the district and seem to intermarry each other. While the wealthier Chasas or Ordhs call themselves as Khandaits. Further, the Mahantis and Karans have also taken into their caste their Gulams or Sagarpeshas who hold an unknown maternal origin. However, it is a little surprising to note that most of the Chasas and Mahantis of this district have recorded their castes in the Census schedules as Khandait Chasas. Another caste is seen to have sprung up here from Kayastha father and an unknown mother, most of whom have mixed with the main Kayastha castes, and those that remain still unmixed call themselves Sagarpeshas or Gulams whose place is next to the Kayasthas in Hindu society.

11. The present Hindu society gives a high position to the Karans and the Khandaits on account of their high services to the native chiefs of Orissa. Tili or spice-sellers are almost extinct.

12. The Guria or sweetmeat-seller and the Bhandari or barber hold a high position in society.

13. Of the four sub-castes of Gauras or milkmen, the Gopopurias are recognized in society as superior to the rest. The Gop or Sadgop and Napit are said in the Brahma Vaibarta Puran to be Sat Sudra or pure Sudra castes. The origin of Bhandari or barber class is different according to different Purans: according to Ushana they are born of a Brahman father and Vaisya mother, while the Padma Puran traces it from a Kshatriya father and a Sudra mother. They hold an important place in Hindu ceremonies of *sraddh*, marriage, and the like.

14. The Rajputs are supposed to be the descendants of Kshatriya father and a Karan mother.

15. The origin of the Kumbhakars or potters, according to Brahma Vaibarta Puran, is from a Sudra father and an unknown mother. Of this class the Jagannathi Kumbhakars are supposed to be the purest of the other subdivisions of the same caste.

16. Karmakars or blacksmiths come from the same origin, and lie in the same status with the Kumbhakars.

17. The Tanti or weaver caste, although descended from a Sudra father and a Kshatriya mother, holds a better position in society. There are two chief subdivisions of this class of the Tantis, namely, Aswini and Matia. The former claims to be a Bengal origin, and is said to have established here for the purpose of learning the art of the preparation of fine clothes for which this district was once famous. The Matias are supposed to have been descended from the aborigines. The Aswini Tantis hold a position in society superior to the Kumhars and Kamars.

18. Mali or Malakars or flower-suppliers, who are descended, according to Padma Puran, from a Kshatriya father and a Brahman mother, occupy also a high place in society. The following castes have sprung up from Viswakarma (celestial artificer) and a Sudra woman, named Ghritachi, duly married by him:—Mali, Kumhar, Sankari, Kubindeh, Kumbhakar, Kansari, Barhai, Chitrakar, and Sonar. The last three have been degraded from the curse of a Brahman, while the other six are counted as pure Sudras.

19. The following nine castes, called Navasakhas, are said in the Sastras to be equal in respect of their social position:—Gop, Mali, Tili, Tanti, Guria (Mayra), Barji, Kumbhakar, Karmakar, and Bhandari.

20. The Sutradhars or carpenters, though said to have been of the same origin with the Dhoba, are counted much superior to them, while the Dhoba, though of a superior origin, have totally lost their claims in society, and are classed with the third class Barnasankars.

21. The Subarna-banik, though descended from the same stock as the Sonars, have lost their social position from the time of Bullal Sen, the Baidya king of Bengal. The Subarna-baniks, however, have now combined together to be classed amongst the Vaisyas.

22. The Telis or oilman class are also called Kuberputra or sons of Kubera (the god of wealth), as noted by Mr. Hunter in his Statistical Accounts. This is owing to their being men of wealth. According to Brahma Vaibarta Puran the degraded oilman caste has sprung from a Kumbhakar father and a Katika mother. In Hindu society they are placed in the category of the second class of Barna-sankars.

23. Ahir Gauras, though of the same origin with the oilman, are ranked low in consequence of their manners and habits which are like the aborigines. The Sundi or manufacturer

of liquor and Kewat or the fisherman are of one origin. But Ushana is of opinion that the Sundis owe their origin to a Vaisya father and Tiyar mother.

24. The latter call themselves Kaibarttas who, according to Brahma Vaibarta Puran, are descended from a Kshatriya father and a Vaisya mother. They have been degraded owing to an illicit connection with Tiyar caste. But the Kaibarttas here live only by fishing. Chasi Kaibarttas are not to be found here.

25 A class of people, named Rarhi or seller of *chera*, claim to be Kaibarttas. But they are considered low in society, and are said to be a subdivision of carpenter class. The following table exhibit the names of chief castes with their origin, as found in the Hindu Sastras :—

Name of Caste.	Father.	Mother.	Remarks.
1	2	3	4
1st Class Barna-sankaras.			
Baidya	Brahman ...	Vaisya.	
Gandha Banik ...			
Kansari			
Sankari			
Barui	Ditto ...	Sudra.	
Kayastha	Vaisya ...	Do.	
Karan			
Tambuli			
Tili ...			
Guria	Kshatriya ...	Do.	
Bhandari			
Gop or Gaura	Vaisya ..	Kshatriya.	
Rajput	Kshatriya ..	Karan.	
Kumhar	Sudra ...	Kshatriya.	
Tanti			
Kamar			
Mali	Kshatriya ...	Brahman.	
2nd Class.			
Aguri	Rajput ...	Karan ...	Padma Puran.
Sutradhar or Barhai ...	Karan ...	Vaisya ...	Dhobas, according to others, are the descendants of Dhivara father and Tiyar mother. Again, according to Padma Puran, are the sons of Tiyar father and Kodali mother
Dobha			
Sonar	Ambastha ...	Do.	
Subarna-banik ..			
Ahirgaur	Gop ...	Do.	
Teli			
Sundi	Kupa .	Sudra.	
3rd Class.			
Muchi	Tiyar ...	Chandal.	
Kandra	Kaibartta ...	Kancha.	
Hari	Leta ...	Chandal.	
Pan	Vaisya ...	Sundi.	
Khadal	Tiyar ...	Rajak.	

26. Besides these, there are some other low castes that can be classed among them, namely, Ujia, Gukha or fisherman, Kurunga or bird-catcher, Chamar or tari seller, Chhokar or prostitute.

27. There are some aborigines still found in this district, namely, Santals, Bhumij, Kanda, &c.

28. The worshippers of Vishnu, the preserver, are called Vaishnavas, but since the time of Chaitanya who came to this province, and spent the latter part of his life in Orissa in preaching his doctrines, a separate class has sprung up who call themselves Vaishnavas, and have perverted his teachings. They observe no caste distinction and admit into their pale men of any caste or faith who embrace their religion. The great social reformer, Raja Ram Mohan Roy, is the originator of Brahmoism. Those that embrace this religion call themselves Brahmas and keep no caste-prejudices.

29. A new sect has sprung among the Hindus in this district who call themselves Mohima. Their number is fast increasing. The sect appears to be the outcome of Buddhism. There is no caste distinction among them. One Mohima Goswami, inhabitant of the Tributary State of Dhenkanal, is said to be the founder of this sect, which is named after

him. This sect is also called Kumbhopatia. Some of this created a disturbance in the temple of Puri by attempting to take away the god Jagannath.

30. The Karans now take a fancy to call themselves Bratya Kshatriyas.

31. The tie of caste system is very loose in Orissa; in many instances, the accession of property raises a low-caste man to a higher class. For instance, Chasa with the increase of wealth become Khandaits, Khandaits Mahanti, and Mahantis Karans. On the other hand, loss of wealth sometimes brings a Karan to the level of the Chasa.

32. With the exceptions of Brahmans and Karans, widow-marriage obtains among all other classes of Uryias. The widows of elder brothers are generally married by their younger brothers. This sort of widow marriage is called *Thain*.

33. Girls are not generally given away in marriage before puberty by people of those castes, besides the Sasani Brahmans.

34. In the preceding paragraphs an attempt was made to trace the origin of the general castes of Orissa from various Hindu Sastras, but the present accounts of five castes drawn up according to Mr. Risley's instructions have been prepared from information furnished by caste people of the Balasore district. No historical sketch, however, has been given at present, as the time allowed was very short, and the information to hand was very meagre. Further, it is a task of great difficulty to come to any satisfactory conclusion on the subject, in the absence of any history of the place of the remote period before the British possession in 1803 A.D.

I.—Karans.

35. Karans are divided into two endogamous subdivisions, namely, the Sristikaran and the Srikaran. The former is supposed to be the descendant of a Srikaran father and a mother of some unknown caste. The word Sristikaran literally means Karans *created* by Srikarans. The Karans are also called Mahantis. Those of the caste who are poor have formed themselves into a sub-class, of a rather lower social status and are generally designated Mahantis; with the accession of wealth, they rise in rank and are called Karans.

36. The Srikarans are the stock; they are said to have come from the North-Western Provinces during the reign of Raja Lalatendra Kissory of Puri.

37. Many of the Karans intermarry with the Khandaits, who, when in better circumstances, are admitted into the pale of the Karan caste. It is a common practice among the Karans to keep female servants of lower castes who are in most cases the mistresses of their masters, and the children of these maid-servants add to the number of the Karans, and are called Dasiputras, Gulams, or Sagarpeshas.

38. *Marriage.*—Both adult and infant marriages are prevalent among the Karans. No Karan incurs social disgrace if he marries his daughter at an advanced age. In the case of infant marriage, no girl is allowed to live with her husband before attaining puberty—a practice which prevails among all other castes in Orissa. As regards marriage, the following practices are peculiar to the Karans:—

(1) Young girls before marriage are trained in a sort of artificial weeping by their mothers; and these girls when going to their husbands' house after marriage, weep aloud and take leave of every member of the family by singing in plaintive tones the songs they learn before marriage. They can very seldom return to their fathers' house. This is due to the fact that in that case the father of the girl has to pay his son-in-law as heavy in the shape of presents as at the time of marriage.

(2) The bride's father, when sending presents to his son-in-law, displays a good deal of ostentation. The presents consist of fried rice, sweetmeat, put in painted earthen pots (*handis*) of a very large number. Each *handi* is filled with mango leaves, with a layer of a handful of fried rice and some sweetmeat (*methai*) at the top. This peculiar practice is called *Mahanti-Dhama* (*Dhama* show). Widows are not allowed to remarry. Unchaste wives are divorced by their husbands who burn their wives in effigy, and outcaste them. The Karans employ Uriya Brahmans in their ceremonies. The Karans are followers of Chaitanya, and do not object to eat food cooked by Vaishnavas of the Sudra caste. Vaishnavas are their *Gurus* (spiritual instructors).

39. The caste burn their dead, but children who die before ten are buried.

40. The Karans are the writer caste of Orissa. There are many among them who are *zamindars*, *lakhirajdars*, tenure-holders, occupancy *raiyats*. They do not till with their own hands. They are the most intelligent and influential class in Orissa. In Orissa they are next to Brahmans in social rank. In observing *habishya* (mourning diet) they do not use *ghee*, which is indispensable in such diet in Bengal (*Habishya* from Sanskrit *habish—ghee*).

II.—Gaura, Gopa (Milkman).

41. Gopopuria, Kansa-apta or Mathurapuria, Challisgharia, Kandhia and Goala are the five endogamous subdivisions of the caste.

Gopopuria are said to have migrated from Gopopur, the birthplace of Krishna; Kansa-apta (attendants of Kansa) or Mathurapurias are said to be the descendants of the Goalas of Mathurapur (at present Mathura).

Kandhias are generally palki-bearers. The word Kandhia from Sanskrit *Skandha* (shoulder) literally means *one who bears palki on his shoulders.*

Goalas are cultivators.

The Gauras are generally known by their surnames—Das, Behara, Barika, Naik, Khillar, Palai, Mahacood, and so on. They mostly belong to the *Nagesh Gotra*. Infant and adult

marriage obtain in the caste. Widows are allowed to marry again when the ceremony of *Thain* is observed. Divorced women are not allowed to marry within the caste. The binding portion of the marriage ceremony is *Hastagranthi*. Before marriage the bridegroom performs a *sraddh* ceremony at the bride's dwelling-house.

42. They burn and bury their dead. When they burn, they observe mourning for 11 days, and when they bury, 15 or 17 days are observed for mourning. At the end of which they perform *sraddh* when they engage high caste Uriya Brahmans for the purpose.

43. They are generally Vaishnavas and take *mantras* from a Vaishnava *Guru*. Sasani Brahmans are their priests. They worship their implements of occupation, such as *sika*, *bakungi*, *earthenpots*, on the *Dol Purnima* day.

44. They observe holidays on the succeeding day, and the whole family spend these days in merry-making. The male members play with their *lathies* (sticks), sing songs of Krishna who is supposed to be their main god. On that day they decorate their bulls. They till with their own hands. The Uriya society hold them as pure Sudras.

III.—Barhai, Bardhoki.

Sutradhar (*Carpenter*).

45. This caste has some endogamous subdivisions known by their *gotras*:—*Bagesh* (tiger), *Nagesh* (snake), *Kachhop* (tortoise), &c.

They say that they have migrated from Khurda, a subdivision of Puri. They are all known by the surname *Maharana*, and they point to one Ananta Maharana who is said to have made the three idols, Jagannath, Balaram and Subhadra of Puri, with *nim* wood, to be their progenitor.

46. The rules of marriage in force among other Sudra castes are observed by them. Adult marriages generally prevail, and *Hastagranthi* is known as the binding portion of the ceremony. Divorce or *chharpatra* obtains among them. Females divorced are allowed to marry again within the caste; the rules of *Thain* ceremony or re-marriage are observed, in which the bride and the bridegroom are made to sit before a pitcher (*ghat*) full of water surmounted by a cocoanut, which is worshipped by a priest as a symbol of Ganesh and other gods. The pitcher is then touched with a piece of new cloth, a garland and vermilion, which are then handed over to the bride to put on. Here the priest utters blessing upon the pair, and places the palm of the right hand of the bride into that of the bridegroom.

47. They engage Padhani Brahmans as their priests, who are low in rank in comparison with other Brahmans of Orissa. They are generally Vaishnavas and receive spiritual instructions (*mantras*) from Sudra Vaishnava priests. They have a caste assembly (*jatisabha*) consisting of three men—the *Paramanic*, *Behara*, and the *Bhalbhai*, who pass orders in all ceremonies.

IV.—Kumhar, Kumbhakar (*Potter*).

48. Dakhina, Khotta, Gouria and Uriya are the four endogamous subdivisions of the caste found here. The Dakhinas are said to have come from the south, the Khottas from the North-Western Provinces, and the Gourias from Bengal, and hence the origin of their name.

49. Kasyapa and Nagesha are the *Gotras* or Prabaras of this caste. The Khotta branch is not to be found in this district at the present day. The Gourias, who are few in number here, are supposed to have migrated from Contai, and they manufacture red earthen pots and abstain from preparing black ones, and for which they suppose themselves to be raised above Uriya or Dakhina Kumhars who make both red and black earthen pots. The Uriya Kumhars have a caste association (*jatisabha*) of their own which decide all social questions. Before marriage the guardians of the bride and bridegroom appear before the *jatisabha*, and with betelnuts and *tulsi* leaves in their hands formally express their approval of the contract. This ceremony is called *Gua-tulsi* (*Gua*-betelnut), and is the binding portion of marriage contract.

50. Widows are allowed to remarry within the caste, when the rules of *thain* are observed.

51. They burn or bury their dead; when cremating the dead perform *sraddh* on the 11th day of the death, and on the 13th or 17th day, as circumstances allow, in cases of a burial.

52. They employ *Danua* Brahmans (low caste Uriya Brahmans) to perform all their ceremonies, and take *mantras* (spiritual instructions) from a Sudra Vaishnava as in the case of other Uriya castes. Their succession or inheritance is governed by *Mitakshara*. They worship Viswakarma (the celestial architect), without calling in the aid of a priest, on the first day of *Baisakh*, which day they spend in amusement. They cultivate lands with their own hands, and have their bulls castrated. This practice of castration is also found among all Uriya castes, even among the Brahmans. Their occupation is to make various sorts of earthen pots and tiles, &c. Their women generally carry those articles to market-places for sale. They are very low in rank, and unlike the Kumhars of Bengal are regarded unclean.

V.—Tanti or Tantubaya, the Weaver.

53. This caste has six subdivisions, namely, Aswini, Bengali, Gouria, Chamaria, Matia, and Sankhua. The first three claim to be of Bengal origin, but the origin of the latter is unknown.

They are known by the surnames of Das, Taldi, Chand, Nandi, Sen Pusti, Masant, Behara, Rout, Datta and Patra.

Members of the following *Gotras* are seen here :—Maudgalya, Nagesh, Kasyapa, Parasara, Hansa, Silas, &c.

54. Their occupation is weaving. The Aswini and the Gouria Tantis are supposed to have migrated from Bengal for gaining some experience in weaving fine cotton cloths for which the district was once famous. The cloths were exported to different parts of India and to foreign countries, such as Denmark, Holland, and France. These European nations had their factories in the town, parts of which are still called after them Farasidinga, Olandasahi, and Dingamardinga.

55. In 1845 A.D., these foreign possessions (excepting the French village of Farasidinga) were purchased by the British Government.

56. The Chamarias are so-called, because they work with looms in which *chamra* (leather) is used.

57. The Matias generally cultivate lands. Hence the name (*Mati*—earth).

58. The Sankhuas blow the conch-shells or *Sankha* at the houses of other pure Sudra castes of Orissa on occasions of marriage and other ceremonies. This is one of their caste occupations.

59. The Aswinis claim to be descended from Vedic gods, Aswini Kumars. The Bengalis and Gourias are classes that came here from Bengal proper and Gour respectively, and hence their names. Infant marriage prevails among Aswinis, Bengali and Gourias, but among the other classes adult and widow marriage obtain as among almost all other castes in Orissa. The Bengali Tanti only follow the *Dayabhaga*, and the rest the *Mitakshara*, in determining succession or inheritance. Before marriage, a ceremony called *Pankhia* is observed among the caste. Before the wedding ceremonies, men of the bridegroom's party go to the bride's house with their caste people and respectable neighbours to settle the marriage contract, and after this has been done, the contract is looked upon as sacred and inviolable. Divorce is allowed by the caste except by the Bengalis in forms that are to be found among other Uriya castes of sacred order. They burn or bury their dead, and perform *sraddh* on the 11th day of their death in forms prevalent among other castes of Orissa. The Bengali subdivision only burn the dead and perform *sraddh* on the 31st day after death, as is done by Sudras in Bengal proper. All of them, except the Bengali Tantis, engage Uriya Brahmans of sacred order to perform their ceremonies. They are generally Vaishnavas, and recognise Sudra Vaishnavas as their spiritual guide. The Bengali subdivision, however, perform their ceremonies by *Rarhi Sreni* Bengali Brahmans, and their *gurus* or spiritual priests are Brahman *Goswami*.

60. They worship Viswakarma (the Hindu Vulcan) with the implements of their trade on the ninth day of the full moon in the month of Kartic, and engage Brahmans for the ceremony. They abstain from work that day.

61. They have a *Jatisabha*, consisting of 1 *Sardar* (headman), *Paramanic* (authority), *Patgnyati* (chief kinsman), *Aminbhai* (amin brother), and *Bhalbhai* (good brother). This *Sabha* pass orders on all social matters, and such orders are binding on the caste.

62. Of the different subdivisions of the caste, the Gouria, Aswini, and Bengali are socially high ; while the others occupy a very low position, and are considered inferior. Most of the people of this caste have given up their caste occupation of weaving, and have taken to agriculture and day labour, &c. Manchester piece-goods which are cheaper have nearly beaten hand-made cloths out of the market, and the industry is daily dying. Even in this declining state of their industry, cotton cloths of the finest quality (Rs. 16 a pair) are turned out by the weavers of this place.

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